A SHORTE TREATISE OF the crosse in Baptisme contracted into this syllogisme.

No religious vse of a popish Idoll, in Gods publike seruice: is indifferent, but vtterly vnlawfull.

But the vse of the crosse in Baptisme is a religious vse of a popish Idoll in Gods publike seruice. Ergo.

The vse of the crosse in Baptisme is not indifferent but vtterly vnlawfull.

Printed 1604.

OF THE SIGNE OF THE Crosse in Baptisme.

The vse of the Crosse in Baptisme is not a thing indifferent, but vtterly vnlawfull. For this reason.

IT *is against the Apostles precept* 1. *Iohn* 5. 21. Babes keepe your selues from Idolls. *For the explanation whereof two thinges are to be scanned, first: what is ment by an Idoll. Secondly: how farre we are to keepe our selues from the Idoll. An Idoll is whatsoeuer beside God is worshipped with diuine honor. And though some restraine an Idoll to a visible forme: because it is deriued apo tou eidous: yet as a learned writer obserueth (a) They which will* [illegible] *of all sortes of Idolatrie, must needes* [illegible] *the name of an Idoll in a larger signification. By the name therefore of an Idoll is vnderstood whatsoeuer beside the* [illegible] *God a man doth propose or frame to* [illegible] *selfe to be worshipped, either simple, or* [illegible]

PROPE
OF TH
MA I

ſome reſpect.

Neither is this ſpoken without good re
ſon, for nothing is properly an Idoll, as
is a viſible forme, but as it is religiouſl
worſhipped. If therfore it be worſhipped
may be an Idoll, though it be no viſi
ſhape, otherwiſe the worſhipping of Ange
and the ſoules of iuſt men were no Id
latrie, ſeeing theſe are inviſible ſpirit
and therfore the ſigne of the Croſſe, If it
religiouſly worſhipped, may proue an Id
though it be tranſiens quiddam a thin
vaniſhing in the Ayre and no permane
forme. For as that learned Zanche ſpe
keth there is A two fould Idoll, the on re
the other imaginare, conceaued only in
minde.

For anſwer to the Second queſtion. M
may keepe themſelues frō Idolls two way
viz. a cultu, et ab vſu Idoli: from
worſhipe, and from the vſe of the Id
For the firſt, (b) S. Paule is ſo ſtrict
he alloweth not the chriſtians ſo muc

ow farr we
e to keepe
r ſelues
om an Idol

b

Cor. 10.
15. to 13.

to be present in the temple at the Idolatrous feastes, though they did it without any internall opinion, or externall action of worshipping the Idoll.

But Iohn in this place doth not speake so much of the worship as the vse of the Idoll for (as Aug. in psa. 113. well obserueth) the Apostle commaundeth that they a voyd not only the worship of the Images, but also the images or Idolls themselues.

Now the vse of an Image, or Idoll, may be ciuyll or religious, and both of them pub like or priuate.

That an Image, even such an Image as is Idolatrously worshipped, may be made & retayned for ciuyll respects of ornament, story or such like: we make no question, though the tollarating of them in open & publicke places, even **extra cultum** be offensiue and turne into a snare, as Gideons Ephod was to his posteritie, when it was abused to Idolatrie. And vppon this groũd we yeald, that though the Crosse be appa-

rently

apparantly an Idoll, yet in Princes
ners, Cronnations, Coyne, Crowne, o
other cyvill respect it may haue a la
vse. But that any thinge of mans dev
being worshipped as an Idoll, should b
ed religionis: *ergo: and in the worshi*
God, seemeth directly against S. Iohns
cept, for, how doe I keepe my selfe from
Idoll, or how doe I sheew my zealous d
tation of that filthy Idolatrie: when
tayne it, and vse it so honorably, as i
temple, in the Sanctuary, in the serui
God. Which interpritation of this pla
S. Iohn, the Church of England (c)
on the warrant of Tertullian approu
commend.

And this poynt is further strength
by the second commaundement: whic
biddeth not only to worshipp: but ev
make any Image, or any similitude wh
euer, to witt, ad cultum, *or for reli*
vse: as according to the scripture th
interpretors, (d) partly against Ima

Ch

c
...il. a-
...st perill
Idolatrie
...t 2,

...od. 23: &
...,13. Deut:
...5, Psa. 16.

d
...min: insti.
...1, cap. 11
...n. cathe.
...xposit se
...di, pre-
...t.

Churches, partly on the wordes of the precepts, doe most naturally expound it. For surely, if Idolatry it selfe: as a most execrable thing be forbidden, then all occasions and meanes leading thereunto are likewise prohibited. And what stronger provocation to that spirituall whordome: then erecting Images in the place of Gods worshipp? For as Augustine well obserueth, in psal. 113. Idolls or Images, haue greater power to corrupt a silly soule, in that they haue a mouth, eyes, eares, nose, handes, feete, then to correct it, in that they neither heare, smell, &c.

And therefore without doubt, the meaninge of the commaundement is to bynde the Church from all such snares and allurements to sinne, and therefore doth Aug. in quest. sup Leuit. q. 68. well conclude frō this commaundement, that such makinge of an Idoll can neuer be iust or lawfull.

Now if no similitude at all be tollarable in Gods seruice, then much lesse any that hath

Petr. M... loc. com. 2: cad; 5: se... 22
Hooper in precept
Zanch, de dempt-lib... cap. 15.
Babington on the 2. commaund... ment.
Perk. serm... caus. cap. ...
Allen on t... 2. com.
Dod on t... 2. com.

hath bene and is worshipped Idolat
Tertullian against the Gnostickes ac
ted them Idolaters, not only which
shipped, but those also which made an
tained Images (nemppe ad cultum o
holy vse) and in his booke de Idolatri
vehemently reproued the very make
Images, though they did not thems
worship them, which sheeweth in wha
ecration the primitiue Churches hel
religious vse of an Idoll.

The like we may finde in Epiphani
Iohannem Epũm Hierosal. where he
teth, that findinge an image of Chri
some Saint, hanging at a Church do
rent it in peeces, a vouching that to h
apicture in the Church of Christ, wa
trary to the authority of the scriptu
the christian religion.

From hence I conclude, that if the go
thers were so vehement, against ere
Images of Christ, and of Saints, e
that tyme: before any worship wa

vnto them. Much more would they withstand it now, after men haue made Idolls of them. And if they would not suffer an Idoll so much as in the place of Gods worship: would they endure themselues to vse such an Idoll as the Crosse: in the seruice & sacraments of God. Their zeale against that spirituall fornication, would neuer permitt them so highly to honor, such an execrable thing: neither was their zeale heerein without ground of knowledge: for the spirit of God in psal. 115. 8. speaking of Idolls, they (saith he) that make them: are like vnto them, & so are all they that trust in them. Where a playne difference is made betweene makers: and worshippers of Idolls and both condemned, as cursed transgressors of the law, shall any the make the Idoll of the crosse, and that for religious vse: and yet be innocent?

Psa. 16. 14

Questionlesse by Dauids example we must make no mention, that is keepe no honable memory of an Idoll, & therfore with

out doubt, not giue it ſo much honor
vſe it, or the memoriall thereof in
houſe of God, and in his holy worſhip,
Iſai 50: 22. *as Iſai ſaith, we muſt pollute the reliq*
and the very coueringe, and ornamen
the Idoll, and caſt the̅ away as a menſt
cloth, and ſay vnto it, gett thee hence.

PROFE OF THE MINOR. *Now if any doubt, whether the ſigh*
the croſſe be adored, and ſo made an I
let them well conſider the tract of Be
myne de a doratione crucis, *where d*
guiſhinge the Croſſe on which Chriſt
hanged, from the ſimilitude thereo
ſaith: other croſſes like to this: are acc
ted ſacred images. And after he di
guiſheth thoſe ſimilituds of Chriſts c
into the image, and ſigne of the cro
that if the image of the croſſe be take
an Idoll (and who knoweth not tha
the vniuerſall Idoll of popery: and to
dored, even cultu latriæ (which worſ
they themſelues hould, is due onel
God): the ſigne of the croſſe muſt ne

taken for no better. Beſides, the ſaid Bellarmine hauing (as is ſaid) diſtinguiſhed the croſſe: into three ſortes, the true croſſe, the Image of the croſſe, and the ſigne of the croſſe: he layeth downe this doctrine generally of them all, we adore all croſſes, & perticulerly, of the ſigne of the croſſe he ſaith

De Image lib. 1' 30,

The ſigne of the croſſe which is made in the forehead, or in the ayre, is ſacreed and venerable. *To this agreeth Portiforium Sariſh. 4. where it is thus profeſſed*, we adore the ſigne of the Croſſe, by which we haue receaued the Sacrament of Saluation.

And that the Image and ſigne of the croſſe is of one, & the ſame account with papiſts, appereth evidently as by diuers: ſo perticularly by Hart. For Doctor Raynoldes (e) ſheewing that the Church of Englād, hath iuſtly left the ſigne of the croſſe out of the ſupper for the Idolatrie therof, doth proue that it is worſhipped as an Idoll, by ſuch teſtimonies as indeede belong to the Image of the croſſe, which Hart no way excepting againſt, doth imply, that looke what eſtimation they haue of the Image, the ſame

Confer, with Hart, cap. 8 diuiſ 4

they haue of the ſigne, and what hon
due to the one, is due to the other. For i
ry deed, they carefully teach, that it is
Andra Or- hod. expli. lib, 9. *in regard of the matter, wherein the c*
Bellarmin de mag, lib. 2. cap. 30, *is paynted, or the couler whereby it is ſh*
dowed, but only and ſimply for the exp
Tho, Aquin: part 3 queſt. 2. art: 4, & di- uers other. *ſing of the liknes of Chriſts croſſe, and*
the repreſenting of Chriſt crucified (wh
the ſigne performeth as well as the Im
that they adore the croſſe with the ſam
nor, that is due vnto Chriſt himſelfe.
this no doubt was the meanning of A
ibidem nas *when he ſaith, that every* effigie
liknes of the croſſe (wherof the ſigne is
is to be adored cultu latriæ, *and Coſ*
doth avouch, that the ſame worſhipp i
Coſter. Enchri cap, 11. *to the ſigne, as belongeth to the very*
of Chriſt, when he ſaith (though falſ
The chriſtians from Chriſts tyme hithe
haue worſhiped with the higheſt honor
the wood of the Lords croſſe, & the ſi
the croſſe, with which the dayly fēce the
Marke, that the ſigne of the croſſe i
ſhipped, with the higheſt degree of h

and as Andradius (g) in expresse wordes saith, in the same manner, that the Image of Christ himselfe is worshipped, then the which, what can be more cleere to proue, that not onely the Image: but the signe of the crosse is by the papists most Idolatrously worshipped?

(g) Orthod. explice: lib.

If any say: that to the signe of the crosse none boweth the knee, or vaileth the bonnet, and therfore it is not adored: I answer First that adoration is interne & externe, and the extern adoration is therefore Idolatrie, because it proceedeth frō the intern, as Zancheus (h) very learnedly, and learnedly sheeweth.

(h) Zanch. de redemp, lib, cap, 17: The 5.

If a man invocate to an Angell, or giue any honor internall to a creature, shall it not be called Idolatry, exceept he bowe outwardly vnto it? How then doth Paull say, that couetousnes is Idolatry? For a rich man doth not outwardly worship his goods yet, because he giueth vnto it intern confidence which is due vnto God, it is truly called

Ephe: 5.6: Colos, 5:

Mark 10. 2
1. Tim. 6. 1
Luke 12:15.

lip. 3:19, called his Idoll, as vnto the Sardanapal
their belly is termed thier god. Right so
papists ascribing to the signe of the Cros
that honor & confidence which belong
to God, doe make it an execrable Idoll, a
so most vnfit to stād in the sanctuary, or
be annexed to the holy thinges of God. F
first they ascribe vnto the signe of the cr
power and vertue, to meryt pardon at l
for veniall sinnes, as appeareth by (k) T
Aquinas, Bellermine and Rhemists.
Also it is held to partake of power efficie
and imediatly (l) operatiue, and that to
uert sinners Martiall de cruce fol. 114. 1
Yea to gaine saluation, Hosius cōtra Br
pag. 227. saith vnto a rude clowne wh
dull vnderstanding cannot reach to h
her things, this only (saith he) sufficeth
his saluation. and generally the whole
ble of Romish Doctors doe teach to
great affiance in this signe for chasing
way deuils, and curing diseases, and san
fiyng both man and other creatures, to
vse of man.

est. dispu-
t, de venal
cto
e effect; a-
rament, li: 2
Tim, 4, sect
3. 14,
ellar., de ef-
ct sacra. lib
cap, 31,

Seconly I say indeed they doe giue outward, aswell as inward worship to the crosse. For it is apparant that they invocate it in the same manner, that they invocate Saints when they say, by this signe of holy crosse let euills all flie farre from vs. *Agayne*, by the signe of the holy crosse, from our enimyes deliuer vs o Lord our God. *Also in another place* victorious crosse and admirable signe, make vs trihumph and ioye: in heauenly courts diuine. *Yea in prayers they ioyne it with Iesus Christ: as in* officio missæ *is to be seene, where they supplicate*: *By* the mercy of Iesus Christ, by the ayde and signe of the crosse, by the intercession of the blessed virgine &c. *They couple it also with the bloud of Christ in these words* Defend me Iesu, from all euill vices past, present: and to come, by the signe of holy crosse: and by the in estimable price of thy iust and pretious bloud.

In officio sanct. cruc printed in english an 1599

Hor, prese ad vsum sa rum Parisi impres. ann 1498.

All which doth most manifestly proue, that among the papists: it is religiously honored both with inward confidence, and outward reuerence. And therfore if their Idolls may in no sorte be annexed to the seruice of our God, the crosse in Baptisme ought necessarily

ly

ly to be crossed & cursed out of our lit
Neither is it a sufficient answer to say,
the crosse amongst vs is neither in nu
nor in vse, the same that theirs is,
though their crosse be an Idoll, yet o
not. For when God commaunded his p
to breake downe the Images of the hea
and to extinguish the very name of t
had they performed that charge: if
had burnt all the Idolls of Canaan, an
terward made newe of the same forme,
to another vse: though not Idolatrous
religous? Or how haue we discharged
dueities and shewed our detestation of
filthy Idolatrie, if hauing defaced a
popish crucifixes and Idolls, we erect
newe in our Church though not to wo
thē yet to any other holy vse whatsoe
is true that our Crosse, & theirs is the
both in name, and forme, but not in
for then were it Idolatrous, now I do
say that the Chusch of Englaud, doth
mit Idolatrie: but that it ought to ab

[illegible]

[illegible] all [illegible] [illegible]

[illegible] and inventions, which others [illegible] doe Idolatrously adore. For if to e[illegible] crucifixes, and other popish images for [illegible] use be (contrary to the commaunde[illegible]) a keeping of an honorable memory of the Idoll, how can the religious use of the crosse in Baptimse being as well an Idoll as any of their Images be retained without breach of the law, Babes keepe your [illegible] from Idolls.

Exod 2[illegible]
Deutre 12
Hosius 2 [illegible]

Obiection.

The signe of the crosse in the first institution was free from superstition and Idolatry, and if the abuse which grewe after be removed, why should it not recover his auncient use & indifferency, like as the bread in the Lords supper which the papistes doe religiously adore?

Answer.

There is great difference betweene that which God hath created & commaunded and that which man hath ordeyned, for the one is necessary, and no abuse can alter

Of this [illegible]ture are Churches, Pulpets & things of [illegible]cessary use and warr[illegible]ted by G[illegible] himselfe, [illegible]

the

the nature of it, the other ...
by abuse may be come vnlawfull, ...
fore Hezekia did worthely breake ...
sen Serpent not seeking to redresse th...
of it. Now howsoeuer Bellarmyne wo...
sinuate that the crosse is founded on ...
ture, yet the weaknes of his argumen...
bewray the vnsoundnes of the matte...
therfore Tertullians iudgment is to ...
ferred, which plainly saith, that the...
warrant in scripture for it. His wo...
(n) If thou seeke any law for this in scri...
thou shalt find none. Tradition is a vo...
to be the author, custome the confirm...
saith the obseruer.

Now it is further to be noted that a ...
vse of the crosse is mentioned in ant...
one cyuill, the other religious, aga...
former we doe not dispute yelding a...
rence to those christians, which ...
note sheewed their reioycing and gl...
that which the heathen couted thei...
but now, that abuse hath turned ...
Image and the signe of the cross...

...reteyn-
...of the
...en Ser-
...was no
...ere com-
...unded.

...enim sig
...m crucis
...ere vim
...ituálem
...ssimum
... instituto
... lib. 2, de
... sacra
... lib 2 de I
... cap. 9
...ntur ve n
...ationem
...cis Scrip
...e autorita
...stabilirem
... corona

[illegible] seemeth thereby to be made execra-
[illegible] For Gideons Ephod being first a ciuill
[illegible]ment of victory, when the people wēt
[illegible]bering after it, was it lawfull for the
[illegible]gistrate to erect in the tabernacle or si-
[illegible]gogue though not the same, yet the like,
[illegible]h in name and forme to any religious
[illegible]? would it haue sufficed to say this is not
[illegible] same Ephod that Israell maketh an I-
[illegible]ll of, neither is it sett here to be worship-
[illegible] (for your brethren doe grevously sinne
[illegible]rin) but only to keepe in minde the great
[illegible]ictory that God by Gideon gaue to Israell.
Right so the crosse vsed by the auncients to
[illegible]ew that they were not a shamed of Christ
crucified being meerly ciuill, and yet expres-
sing a most christian resolution, hauinge
[illegible] abused, yea, continuing to be worship-
ped, both in Image and in signe, it seemeth
that this filth hath made it vnfit, on any
pretence of restoring it to his auncient vse
[illegible] be annexed to the holy thinges of the
sanctuarie: especially while there are so ma-
ny

ny papistes that [illegible]
mone vs. Now for the religious [illegible]
crosse by the auncients, it was [illegible]
from sinne & superstition as afore[illegible]
shewed, & if it were, yet being an [illegible]
ordinance, and now not only abused [illegible]
latrie, but becoming it selfe a most [illegible]
nable Idoll, no water can cleanse it, [illegible]
pretext purifie it for the holy service [illegible]
hould. But in very deed to speake [illegible]
truth is, the crosse is retained and [illegible]
with opinion very superstitious and [illegible]
ous, for in the late Canons it is sai[illegible]
non. 30 the child (c) is thereby dedicated vn[illegible]
service of him that died on the crosse [illegible]
is this but to equall mans ordinance [illegible]
Gods, and to ascribe that vnto the [illegible]
which is due vnto Baptisme? & cont[illegible]
ter for ignorant papists, then learned [illegible]
stians to consent vnto. Neither doe [illegible]
it as the auncients did, for Cyprian [illegible]
rtullian de gustine, Chrisostome & others, (m) [illegible]
pti c 3 7 8 parant that those times did co[illegible]
eb. lib, 6,

[illegible]ments therewith, and did not crosse [illegible] childs forhead at all, but referred that [illegible] the Bishops confirmation, so that our [illegible]ing the Infants forhead and not the e[illegible]ent of Baptisme, is a mere noueltie with [illegible] warrant of that antiquitie, neither [illegible] that place of Tertullian de resurrecti[illegible] carnis, proue the contrary. The flesh is washed that the soule may be purged, the flesh is annoynted that the soule may be consecrated, the flesh is signed that the sou[illegible] may be guarded, the flesh is shadowed by the imposition of hands, that the soule may be by the spirit inlightened, the flesh doth feed on the body and bloud of Christ, that the soule may be filled and fatted of God. In which words he ioyning togeather diuers Ceremonies of the christians, doth indeede mention the signing of the faithfull, but it may as well be referred to confirmation expressed by imposition of hands as to Baptisme, understood by the washing of the body and that one better reason, for it is more than

ca. 24: In[illegible] cent 1. ep[illegible] cap: 3 Ra[illegible] me de inst[illegible] clerici ag[illegible] Durand. [illegible] ritib. eccl[illegible] lib. 1. cap. [illegible]

Our vse of the crosse Noueltie [illegible] some 60. yeares stan[illegible] ding.

than probable that the signe of the
was not yet vsed in Baptisme, seeing
Martyr in defens. ad Antoninum e
tull. de Baptismo et de corona mi
doe describe the forme of Baptisme v
those times and yet make no mention
crosse theirin, which in all liklyhoo
would not haue omitted if it had ben
therein especially Tertullian, who in
very place speaketh of the crosse, as
out of Baptisme in the ordinary bl
of themselues. Obiection.

But the signe of the Crosse is not
Baptisme, but when Baptisme is en
Ans. Yf you take Baptisme only f
dipping & sprincling of the party it i
and so none of the popish additions, w
they defile that holy sacrament are in
tisme, for those which Bellarmine a
ny Baptisme are not impious, but if y
baptisme as indeed we doe, for the a
stration of the sacrament, then b
prayers before and the prayers after

for Mar-
his epist,
iustly su
ected

after the dipping: doe all indifferently
ng to one and the selfe same thinge, yea
all on continuall action of the admini-
ation of the sacrament.
e it is that it must be said to be, either in
ptisme or out of Baptisme: or no where,
it be out of baptisme, how is it by common
nsent of all, said to be the signe of the
osse.
biect. The signe of the crosse is very aun-
ient.
Ans. So are many other popish traditions.
And if on that ground we are to retaine it,
why doe we not giue the Baptised milke
and hony accordingly. Why doe we not
bring offrings for the dead. For Turtullian
the first of the Fathers that euer mentioned
the Crosse: doth establish these, and the signe
of the crosse by one and the selfe same war-
rantie. Besides, if vpon the fathers traditi-
on we vse the crosse, then must we receaue
and vse it as they haue deliuered it vnto vs
that is, with opinion of vertue and efficacie,

not only in the act of blessing our s
in the expelling of diuills, but eve
consecration of the blessed Sacra
coron mil *For the first, Tertullian is witnes s*
At every passage, at euery letting for
at euery coming in and goeing out, at
on of our clothes, shoes, &c. We stam
forehead with the signe of the crosse.
For chasinge of deuills, Ierom com
ola ad metriam, *Demetrius to vse the crosse. saying*
with often crossing guard thy forhe
the destroyer of Egipt find no place
4. cap. 17 *Lactantias saith*, Christs followers doe
signe of the crosse, shut out the vncle
rits. *Chrisostom*: in psa. 109. The cros
deth the minde, it taketh revenge on
uill, it cureth the deseases of the soule
But these superstitions are small in
of that efficacie which in the sacram
tiquitie ascribed vnto the crosse, for
an (being the auncientest that make
tion of the crosse in Baptisme) speak
yprian de one. Whose vertue, perfecteth all sacr
without which signe nothing is holy.
consecration taketh effect, and wh
are the Ministers of the sacraments

…ner hands doe dypp or annoynt the com-
…rs to Baptisme, out of whatsoeuer mouth
…e sacred word doe proceed, the authoritie
…operation doth by the signe of the crosse,
…ake effectuall Sacraments.

…were superfluous to rehersse the rest. …
…reby it is evidet that the religious …
…e crosse, was even at the first sinn…
…erstitious, neither can it be sher… a…
…r it was vsed by the Fathers, r…
…ō sine admixta superstitione, and thus in
…tio did noe sooner creepe into the sacra
…nt but it drew vnto it selfe such superst
…us conceite of efficacie and necessiti, that
…thout it, the meanes which God appoin-
…for the consecration of the elements se-
…d over weake, yea, vnauailable accordi
…some (e) amongst vs account not theire
…ldren lawfully baptised, yea, will haue
…m rebaptised, if the crosse haue ben omit
…out of which may be obserued, first how
…ngerous a thing it is to bring in any hu-

Lastly in St…
a childe …
baptised b…
cause the …
crosse was …
mitted.

mane inuention into the seruice of G[illegible]
in the very pure age of the Church, [illegible]
punished with such a spirituall curse [illegible]
rible superstition.

Secondly, though at this time pope[illegible]
[illegible] hatched, yet the misterie of iniqu[illegible]
th[illegible] working, and the begining [illegible]
of [illegible] whorish fornications was fou[illegible]
in [illegible] thers times, so that, as wor[illegible]
Mosi. 2,18, of Angells in Paules time, prayers & [illegible]
ons for the dead in Tertullias time, [illegible]
ly counted popish and Antichristian, [illegible]
as yet that monster was not borne: So [illegible]
other Ceremonies ratified by the po[illegible]
nons & constitutions, may well be t[illegible]
popish & Antichristian, euen in the [illegible]
times, seeinge they then made away [illegible]
beast, and since haue receaued furth[illegible]
etie and autoritie from him: wherfo[illegible]
Isai: 52,11. clude as Isai exhorteth Gods people, [illegible]
themselues from the rites and poll[illegible]

e heathen, saying, depart depart ye, goe out
m them & touch noe vncleane thinge: So
e spirit in the same manner chargeth the
hurch not to medle with the corruptions
f Antichristian Babilon, but goe out of her
y people saith he, that ye may not be parta-
r of her sinnes, and that ye receiue not of
r plagues.

Apoca.

t feare of which curse doth keepe us from
the superstitious and Idolatrous cerimo-
es of that whorish synagogue.